The basic problems and types of philosophy, with special emphasis on the problems of knowledge and the nature of reality.

**Phil 110 Honors. Course Description:** This course is an introduction to the basic problems of philosophy, paying special attention to questions concerning 1) the fundamental nature of reality 2) whether, and how, we should govern our beliefs and 3) the nature of morality and what it requires. The class will explore these themes through attention to some of the writings of historical figures such as Plato and Descartes, as well as a sampling of contemporary philosophy.

**PHIL 11000/H Intro to Philosophy**

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LLEC: Are there objective standards for human actions? Is there such a thing as moral obligation? What makes a human life good? In this course, we will grapple with these philosophical questions by examining some classical and contemporary attempts to answer them. We will study, and argue with, great philosophers such as Plato, Aristotle, Thomas Aquinas, Immanuel Kant, and John Stuart Mill. **Fulfills:** CLA Core: Social Ethics; University Core: Humanities.

**PHIL 11400 Global Moral Issues**

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A systematic and representative examination of significant contemporary moral problems with a focus on global issues such as international justice, poverty and foreign aid, nationalism and patriotism, just war, population and the environment, human rights, gender equality, and national self-determination.

**PHIL 12000 Critical Thinking**

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This course is designed to develop reasoning skills and analytic abilities, based on an understanding of the rules or forms as well as the content of good reasoning. This course will cover moral and scientific reasoning, in addition to ordinary problem solving. This course is intended primarily for students with nontechnical backgrounds.

**PHIL 15000 Principles of Logic**

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This course is an introduction to the basic concepts and methods of modern logic, with emphasis on the construction and appraisal of complex
patterns of reasoning. Some of the things expected will be the recognition and reconstruction of arguments in ordinary language, the symbolization of propositions and arguments from English into logical notation, the testing of arguments for validity, and understanding and constructing proofs. You will be expected to know the notation and the techniques of propositional and predicate logic. Put less formally, you will learn what it means for a claim to follow from others, and to recognise and construct good arguments of your own.

PHIL206 Philosophy of Religion
MWF 14991 1:30pm-2:20pm BRNG 1268 Staff
The course encourages critical reflection on traditional and contemporary views about God and other religious ideas. Topics include arguments for God’s existence, the problem of evil, understanding the divine attributes, miracles, religious pluralism, and life after death.

PHIL 219 Intro to Existentialism
MWF 15015 8:30am-9:20am BRNG 1230 Staff
A survey of both the philosophical and more literary writings of the existentialist movement. Reading will be chosen from among the following writers: Kierkegaard, Nietzsche, Dostoevsky, Kafka, Marcel, Heidegger, Camus, Sarte, Jaspers, de Beauvoir, Ortega, and Merleau-Ponty.

PHIL 225 Philosophy and Gender
TR 59980 9:00am-10:15am BRNG 1268 Song, Y.
This course focuses on two questions: What is gender injustice? What should we do about it? We will begin by familiarizing ourselves with some of the central concepts in feminist theory, including gender, oppression, social construction, essentialism, and intersectionality. We will then examine three approaches to understanding sex oppression: the sameness approach, the difference approach, and the dominance approach. Keep in mind that your job is not simply to know what the different theories say, but to think carefully and critically about their strengths and weaknesses, and how they may apply to concrete examples of gender injustice. We will conclude by considering the relationship between feminist theory and potential allies such as postcolonialism, neo-materialism, and queer theory.

PHIL 23000/REL 23000 Religions of the East
MWF 10596 3:30-4:20pm HIKS B853 Purpura, A.
A study of the history, teachings, and present institutions of the religions of India, Southeast Asia, China, and Japan. This will include Hinduism, Jainism, Sikhism, Buddhism, Confucianism, Taoism, Shintoism, and Zoroastrianism.

PHIL 23100/REL 23100 Religions of the West
MWF 68741 11:30am-12:20pm LWSN 151 Ryba, T.
A comparative study of the origins, institutions, and theologies of the three major Western religions, Judaism, Christianity, and Islam.

PHIL 240 Social and Political Philosophy
TR 69521 9:00am-10:15am BRNG 1230 McBride, W.
What have been some of the great social aspirations and values of the past, and how are they related to our own? In this course, a number of the major issues and writers in Western social and political thought will be introduced and discussed. There will be “classical” readings from Plato, Aristotle, Machiavelli, Hobbes, Locke, Rousseau, and Marx, followed by a segment devoted to contemporary writers and issues. During the latter, each student will be asked to select a book to present briefly to the class; this will serve as the basis of a final term paper. (Other requirements, in addition to class participation and meeting with the instructor, will be a shorter paper early in the term and a mid-term and final examination.) text: Michael S. Morgan, ed., Classics of Moral and Political Theory, 5th edition – Hackett paperback, 978-1-60384-442-0.

PHIL 242/AAS 373F Philosophy, Culture and the African American Experience
TR 69521 3:00pm-4:15pm BRNG 1230 Harris, L.
The purpose of this course is to consider African American based or inspired conceptions of Western philosophy and new visions of what it is to do philosophy sensitive to culturally rooted diversity.
PHIL 260 Philosophy and Law
MWF  14945  1:30pm-2:20pm  BRNG 1268  Staff
A discussion of philosophical issues in the law: a critical examination of such basic concepts in law as property, civil liberty, punishment, right, contract, crime and responsibility; and a survey of some main philosophical theories about the nature and justification of legal systems. Readings will be drawn from both law and philosophy.

PHIL 270 Biomedical Ethics
TR  24011  1:30pm-2:20pm  ME 1130  Song, Y.
An examination of the moral problems raised by developments in medicine and the biomedical sciences. Topics include abortion, reproductive technologies, euthanasia and physician-assisted suicide, experiments involving human subjects, and health care delivery.

PHIL 290 Environmental Ethics
MWF  24016  2:30pm-3:20pm  BRNG 2280  Bernstein, M.
After a general introduction to the field of ethics, we will read primary sources regarding problems specifically in environmental ethics, some of which can be reasonably characterized as contemporary classics in the field. Among other topics, we will discuss the value of nature, the appropriate moral attitudes and practices that we should adopt regarding nature, and identifying the obligations we have (if indeed we have any) toward future generations and non-human animals.

PHIL 301 History of Ancient Philosophy
TR  16146  10:30am-11:45am  BRNG 1268  Curd, P.
Thales and his Presocratic counterparts are generally reckoned to be the first Western philosophers. This course will trace the development of philosophy in Greece from its beginning in Thales and the Milesian school through to Aristotle. Along the way we shall consider the questions the Greek philosophers asked: What is it to be real? What is the nature of knowledge? Can we explain change? Can I know anything about the ever-changing world of sense-experience? What would such knowledge be like? Is moral knowledge possible? Emphasis will be placed on the works of Heraclitus, Parmenides, Plato, and Aristotle.

PHIL 302 History of Medieval Philosophy
TR  15043  12:00pm-1:15pm  BRNG 1230  Brower, J.
This course is survey of some of the main trends and major figures of medieval philosophy. Emphasis will be on close reading and analysis of representative texts in medieval metaphysics, epistemology, and ethics, but some attention will also be given to broader philosophical traditions that develop during the thousand years separating late antiquity from the Renaissance. Readings (in English translation) will include selections from the work of Boethius, Anselm, Abelard, Aquinas, and Scotus.

PHIL 303 History of Modern Philosophy
TR  24019  1:30pm-2:45pm  BRNG 1268  Cover, J.
The history of philosophy, like logic and ethics and epistemology and metaphysics, is a traditional area of philosophical reflection and instruction with a history of its own. As practiced in the past, and as we will pursue it in this course, it isn’t history (of a certain subject) but philosophy (with a certain focus). The focus is the content of historically important philosophical texts. The contents of the texts we examine in this course will be approached not out of special respect for the past, nor for the purpose of uncovering intellectual, social, moral, or emotional currents influencing the central figures of early modern philosophy, but simply out of a desire to discover fundamental truths about the world. That is what philosophy is, according to those thinkers most influential in European philosophical thought during the so-called early modern period (roughly 1600-1800). They made claims about how the world is; these claims are either true or false – true if the world is the way they claimed it to be, false if the world isn’t the way they claimed it to be. Of these influential thinkers, we shall (after getting up to jogging speed with some bits from Aristotle and Galileo) examine selected philosophical writings of five: Descartes, Leibniz, Berkeley, Hume, and Kant. Readings and lectures will focus primarily on metaphysical and epistemological topics, since those are the philosophical topics of central concern to these important figures. It’s all cool stuff: a bit of history and philosophy of science, a bit of reflection about God, some issues about what it takes to (genuinely) know something, some stuff about the nature of minds (from our arm-chairs without doing any neuro-physiology), a bit more about God, a great surprising treatment of "What is a physical object?" with two
hard-nosed answers that are each guaranteed to make you feel like you've lived your life up 'till now in utter blindness, some knotty thoughts about causation and knowledge (again) that is not guaranteed to make you nervous about whether to plan ahead for Octoberbreak, a few reflections on the un-rewarding game of backgammon, and more.

One previous course in philosophy (not religion) is very strongly urged; PHIL 110(00), “Introduction to Philosophy,” is recommended.

**PHIL 306**  
*20th Century Philosophy*  
TR 14946 10:30am-11:45am  BRNG 1230  McBride, W.  
The objective of this course is to become acquainted with some of the great diversity of twentieth-century philosophical thinking, from Wittgenstein to ordinary language philosophy to pragmatism to existentialism to postmodernism and – perhaps – beyond. To this end, selected short “classic” texts will be read in common, and each course participant will make a presentation of one additional work to widen the scope of everyone’s acquaintance with this literature.

**PHIL 350**  
*Philosophy and Probability*  
TR 14680 1:30pm-2:45pm  BRNG 1230  Curd, M.  
We will explore the role that probability plays in everyday reasoning and in the sciences. Topics include the different kinds of probability: physical (chances), subjective (degrees of belief, credences), and epistemic (degrees of inductive support between propositions) and how they are related; competing interpretations of probability (classical, frequency, propensity); Bayesianism; and some current issues involving probability in the philosophy of science. “But to us, probability is the very guide of life.” (Joseph Butler).

**PHIL 406**  
*Intermediate Philosophy of Religion*  
TR 14950 9:00am-10:15am  BRNG 1248  Draper, P.  
The following topics will be discussed: religious experience, miracles, faith and reason, religious pluralism, and life after death. Two exams and a term paper will be required.

**PHIL 42400**  
*Recent Ethical Theory*  
TR 14953 1:30pm-2:45pm  BRNG 1248  Kain, P.  
A philosophical examination of significant issues in recent ethical theory and metaethics, such as the nature of value, obligation, virtue, rationality, moral knowledge, the status of ethical sentences, practical applications, and the relationship between ethics and natural science or religion. This semester we will examine important recent exchanges between prominent defenders of Humeanism, Kantianism, Consequentialism, Aristotelian Virtue Theory, and Natural Law Theory in normative theory. We will also consider exchanges between proponents of naturalism, constructivism, expressivism, sentimentalism, and theism in metethics.

**PHIL 43200**  
*Theory of Knowledge*  
TR 14953 3:00pm-4:15pm  BRNG 1268  Jacovides, M.  
We will examine sundry topics in the theory of knowledge. These will include big questions about how we ought to regulate our beliefs, how language relates to knowledge, and how deep the possibility of error is. We will also look at particular interesting questions, such as the nature of perception, self-knowledge, and mathematical knowledge. There will be two short papers and a longer one.

**PHIL 49000/COM496**  
*Ethics and Philosophy of Info*  
MWF 16506 11:30am-12:20pm  BRNG 2291  Illiadis, A.  
An introduction to the ethics and philosophy of information. Topics covered include information societies, the information revolution, method of levels of abstraction, information ethics, information infrastructure, critical data studies, information and policy, and informational structural realism.

**PHIL 50100**  
*Studies in Greek Philosophy*  
W 14954 2:30pm-5:20pm  BRNG 1248  Curd, P.  
For Aristotle what has come to be called *metaphysics* is the study of being as such (as he calls it) and is the culmination of Aristotle’s system of the sciences (or branches of knowledge). One who has this knowledge has *sophia*, wisdom. The treatise is a collection of books on ‘first philosophy’: the exploration and analysis of the fundamental principles of knowledge and of what there is to be known. In this seminar we will read (carefully) the fourteen books of what we now know as the *Metaphysics* (drawing on other works of Aristotle as appropriate). We shall pay particular attention to the questions Aristotle asks in beginning his analysis (the problems
posed in Book III) and try to see how (in the rest of the Metaphysics) Aristotle untangles the puzzles he raises there about the nature of causes and principles, and what turn out to be the causes and principles of being as such (and what he means by this decidedly odd phrase).

PHIL 50700  Recent American Philosophy  T 15397  6:30pm-9:20pm  BRNG 1248  Harris, L.
A detailed examination of the central doctrines of one or more of the following six American philosophers: Peirce, James, Royce, Santayana, Dewey, and Whitehead.

PHIL 51400  20th Century Analytical Philosophy  W 14957  11:30am-2:20pm  BRNG 1248  Bertolet, R.
Our focus will be on the rise of so-called analytic philosophy in the early 20th Century, though we will in fact be reading some work from late in the 19th Century. The readings will be drawn from foundational works by Frege, Moore, Russell, and the early Wittgenstein. These tend to be primarily concerned with issues in logic, metaphysics, and the philosophy of language, and so we shall be concerned with those as well: there are also plenty of epistemological issues to engage. We will pursue the readings mostly, though not entirely, in historical order. Course requirements will include some short (ungraded) discussion notes and two or three papers. Texts: Michael Beaney (ed.), The Frege Reader (Blackwell, 1997, ISBN 978-0-631-19445-3), and Ludwig Wittgenstein, Tractatus Logico-Philosophicus, trans. D. Pears & B. McGuinness (Routledge, second edition 2001, ISBN 978-0-415-25408-3).

PHIL 52500  Studies in Metaphysics  TR 14958  3:00pm-4:15pm  BRNG 1248  Brower, J.  Cover, J.
In this course, we will engage some of the central problems and debates in traditional and contemporary metaphysics. We will begin with some issues in meta-metaphysics, concerning the nature, scope, and proper methodology of metaphysics. We will then examine as many of the following topics as time and student interest permit: existence and nature of properties, accounts of ordinary particulars, metaphysics of modality, parts and wholes, problems of change and persistence, material constitution, and the ontology of stuff vs. things. (Undergraduates who have not taken PHIL 425 must get special permission to take this course.) Required readings will be drawn from M. Loux, Metaphysics: A Contemporary Introduction, 3rd ed. (Routledge 2006), as well as from a number of contemporary articles. Students will be required to complete several writing assignments.

PHIL 53500  Studies in Philosophy of Mind  M 14981  8:30am-11:20am  STEW 050B  Kelly, D.
This course will focus on the nature and significance of so-called culture bound syndromes: psychiatric disorders that only exist, or are only recognized as diseases, within a particular culture. Well-known examples of such culture bound syndromes include latah, amok and koro, but other candidates that might fit the description (or once did fit the description) include fugue, multiple personality disorder, and even anorexia nervosa. We will explore what these culture bound syndromes are and what distinguishes them from other psychiatric illnesses. Doing so will require us to take up other philosophically interesting topics as well, including issues related to natural kinds and social kinds, realism and social constructivism, what mental illness and delusion might tell us the structure of the mind and existence of human universals, if and when it may be justified to compel people to submit to psychiatric treatment, and the status of both anthropology and psychiatry as sciences.

PHIL 54000  Studies in Social and Political Philosophy  M 14980  11:30am-2:20pm  BRNG 1248  Frank, D. Yeomans, C.
In this team-taught seminar in political philosophy we shall focus on the role that religion ought to play in the state. Alliances between Church and State and brutal wars enveloped Europe from the Renaissance through the 17th century, and in the wake of this unease political philosophers from Machiavelli and Hobbes on speculated upon what role, if any, religion ought to play in the political sphere. They wondered whether the institutional religious structures are a help or a hindrance in achieving political and social stability. Issues in social and political philosophy, philosophical anthropology, and legal philosophy will be debated. We shall read and discuss texts by Machiavelli, Hobbes, Spinoza, Montesquieu, Rousseau, and Hegel. The period to be covered stretches from the Italian Renaissance to 19th century Prussia. The seminar will be of
interest to graduate students and properly-prepared advanced undergraduates in a variety of disciplines, especially philosophy, history, and political science.

**PHIL 54500** Recent Analytical Philosophy  
M 14960 2:30pm-5:20pm BRNG 1248  
Steup, M.

**Dogmatic and Non-Dogmatic Theories of Perceptual Justification**

When is a perceptual experience a source of justification? For internalists, there are three main answers to this question. According to dogmatism, perceptual experiences are always (i.e. in all possible cases) a source of justification. Michael Huemer and James Pryor advocate this view, which as also been attributed to H. H. Price and Roderick Chisholm. According to conservatism (to be distinguished from Michael Huemer’s phenomenal conservatism), a perceptual experience is a source of justification unless one has evidence that the experience is unreliable. This view is a relative of belief conservatism, according to which a belief is justified unless one has a reason to reject it. Finally, according to evidentialism (as I would prefer to construe the view), a perceptual experience is a source of justification only if one’s total evidence certifies the experience as reliable. Conservatives and evidentialists both reject dogmatism on the ground that there are counterexamples to the claim that perceptual experiences are always a source of justification. In addition, there are two further important views. Some authors, advocating a hybrid of internalism and externalism, reject dogmatism on the ground that perceptual experiences are a source of justification only if they are reliable. Finally, Crispin Wright, proposing what he calls ‘welfare epistemology,’ rejects dogmatism because he thinks that perceptual experiences are a source of justification only if we have antecedent justification for rejecting skeptical scenarios. For Wright, this antecedent justification cannot be evidential. It is pragmatic, and it is unearned, which is to say that we have it by default. In this seminar, we will begin with a discussion of key papers by Pryor and Huemer and then focus on literature that explores the prospects for various forms of non-dogmatic epistemology.

**PHIL 55100** Philosophy of Natural Science  
F 14961 2:30-5:20pm BRNG 1248  
Curd, M.

A look at recent work on probability, especially chances and credences, Lewis’s “principal principle,” probability in statistical mechanics, and probability in interpretations of quantum mechanics (including the debate over the Everett’s “many-worlds” interpretation). Authors include D. H. Mellor, David Lewis, David Z. Albert, Tim Maudlin, David Papineau, Michael Strevens, and Barry Loewer. “Be my guest—posit all the primitive unHumean whatnots you like…. But play fair in naming your whatnots. Don’t call any alleged feature of reality “chance” unless you’ve already shown you have something knowledge of which could constrain rational credence.” (David Lewis)

Please contact Sue Graham (CLA Counseling and Student Services for more information) at 765-49-44976 or sgraham@purdue.edu  
See URL Philosophy Courses for additional information.